

Maxims of Politeness in Cia Cia Language



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Abstract

This article is part of the research in language Ciacia. Language Ciacia as one of the local languages in Southeast Sulawesi, especially in Buton has equal status to the languages of other regions in Indonesia results showed that in the language of Ciacia are implementing maxim namely (1) maxim of wisdom or maxims adhili (2) generosity maxim or maxims minculungi (3) maxim praise or maxim kapuji (4) maxim sukughu humility or (5) an agreement or maxim pohokolo (6) sympathy maxim or maxims Konami.

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1. Introduction

Ciacia language as a regional language in Southeast Sulawesi, especially in Buton has the same status as other regional languages in Indonesia. In connection with these two languages, Ciacia in his capacity as a regional language serves as a means of communication in every activity supporting community, become the language of instruction at the beginning of the class in the speaker and become the official language in traditional ceremonies (La Ino, 2015: 126). To maintain the viability of Ciacia language, should the holding of continuous research, so that one-day future generations Ciacia language can understand and appreciate their ethnic language so that the cultural heritage in the form of these languages can continue sustainably. Speakers of regional languages are now less attention to the maxim of politeness in the language. This is due to limited knowledge of factors that include the speaker of three factors: (1) the forms of politeness maxims in speaking, (2) the principles of politeness in speaking, and (3) the context of the language. Indeed no right to prohibit, blame and arrange for someone to disclose a speech in the language, but it should be noted that Indonesia is known as the cultural polite language, it is in the nature of each ethnic group in Indonesia including Ciacia language.

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The problem is how to invite back speaker of that language to consider the use of maxims of politeness in Ciacia language because it is not possible inattention use of maxims kesantun language Ciacia caused ignorance of the factors previously described. To that end, research on politeness maxims in Ciacia language may be reasonable to do. Efforts development, supervision, and research Ciacia language to language preservation Ciacia been implemented include phonemes and Lexical Description Language Ciacia by [La Ino \(2015\)](#). Language Revitalization Ciacia by [La Yani Konisi, and La Ino \(2015\)](#). Research on the maxim of politeness (the study of pragmatics) Ciacia language has never been done. To the researchers felt the need to do research maxim of politeness in line with the business development, enhancement, language coaching Ciacia as one local language support. In this study will be used (6) forms of politeness maxims, namely: (1) knowledge, (2) generosity, (3) praise, (4) humility, (5) agreement, and (6) simphaty. This study used a translation glosses

Maxim politeness, pragmatic assessment of learning about how one can argue statement shows with speech-speech that is courteous to others in accordance with the existing rules. [Leech \(1993: 206\)](#) explains that the general maxim of politeness relationship between two actors, namely myself and others. To get an idea of the maxims of politeness can be seen in the following example.

Speaker 1: Ama pilawepo, hulanomo ama mungulepiwuta minaso ihamota.

"Mr. first, surely the father cape walk from the garden"

Speakers 2: Umbe ana.

"Yes"

These utterances were spoken by a child to his father. Speech (speaker 1) including mannered as (speaker 1) maximize his sympathy (Speakers 2). Speech "*Ama pilawepo*" is said to be polite because it appears that (speaker 1) maximize their sympathy with the language of polite in speech with a gentle voice. This is in line with the opinion ([Lecch, 1983: 206](#)) that "subtract flavor between self and others as small as possible and increase sympathy as much as possible between themselves and others". Maxim this bleak is the implementation maxim which is one of the forms of politeness maxims. Thus a picture that will be discussed in more detail in this study.

Literature Review

Politeness is a pragmatic study of science. If someone talks about politeness, means also talking about pragmatics. Politeness is one very important principle in the use of language. In speaking to consider the feelings of others. Taking into account the feelings of others that communication between the speaker and the hearer will be smooth. Therefore, communication needs to pay attention to politeness. The use of social politeness allows transactions take place without embarrassing speaker and hearer, [Wardhaugh \(in Jahdiah, 2013: 2\)](#).

[Allan \(in Ceylon, 2014: 5\)](#) argues that tells some of the politeness is a dimensionless other social activity can be directly well if the participants said it all actively involved in the process of substitutions. If one of the parties is not actively involved, the substitutions that cannot run smoothly. According to [Lakoff \(in Gunawan, 1994: 87\)](#), there are three rules that we need to obey that our speech sounded mannered audience or our speaker. The third rule of politeness that is a formality, dexterity, and the similarities or herd. If translated, first it means "do not force or do not arrogant", both meaning "make such a way that the other person you can make a choice", and the third means "act as if you and the other party to make the same" or, to put others "make it feel good". Thus, according to Lakoff, a speech is said to be polite if he did not sound pushy or arrogant speech is given the choice of action to the listener, and the listener was so happy. [Goffman \(in Gunawan, 1994: 88\)](#), which defines respect in this regard as "part of the activity that serves as a symbolic means to express appreciation on a regular basis", according to Fraser for example, the person showing his respect for his interlocutor. Politeness to him was "property associated with speech and in this case the opinion of the listener, the speaker does not exceed their rights or do not deny obligations.

Said mannered has a different meaning to the word polite, even though most people consider it the same. A polite word meaning show respect for the hearer, while the word has a meaning refine polite speech or speech that could threaten the advance or self-esteem, [Pramujiono \(2011: 235\)](#).

Modesty in speech also had some civility other indicators. One of the indicators that can be used are indicators of politeness views of diction speech. [Pranowo \(2009: 104\)](#) states that the use of certain words as diction to reflect the sense of polite words, among others, are as follows.

- 1) The word "please" to ask for help from others.
- 2) The word "thank you" as a tribute to the good of others.
- 3) The word "sorry" for speech that is predicted to offend others.

- 4) Use the word "acceptable" to ask the other person to do something.
- 5) The word "he" to refer to a third person who is more respected.
- 6) The word "father/mother" to refer to both the adult person.

Dell Hymes (1972) an expert in sociolinguistics using eight components said to reflect the behavior of politeness. Said the eight components, an acronym with the SPEAKING term. Each letter of the acronym of the initials of the following terms.

1. (S), Setting and Scene (background). Setting regarding the time and place of speech takes place, while the scene refers to the situation of the place and time or the psychological situation of the talks. Therefore in a particular setting, be polite, if, for example, a person is arrogant and using words and expressions are inappropriate in a place of worship, such as using the word "bastard, coward, inconsequential" and the like, when communicating with the hearer.
2. (P), Participants (participants), are parties seen in the communication, the speaker, and hearer, or the sender and recipient (O1 and O2). Be polite for example in the case of communication between (O1 and O2) hurt each other and instead be polite if both respects each other or with face protection (negative-positive).
3. (E) End (communication destination), which refer to the intent and purpose of substitutions. Purpose speech is taken from the context of the sentence. For example in speech "you have to help me solve this problem." Judging from the context of the sentence contains a request for help, but was not impressed mannered as speaker of the coercive hearer.
4. (A) Act sequence, (the message) refers to a form of speech and the content of the speech. A form of speech with regard to the words used, how it is used and the relationship between what is said by the subject. Eg "Since this event is important, then you are punctual attendance is expected."
5. (K) Key (lock) refers to the tone, manner, and spirit in which a message is delivered, such as by using expressions, happy, serious, briefly, with pride, with quips, and so on. Things to remember that the armpits of all what was said exactly the same as what was intended. For example in the speech, "I'm happy Courtesy of you attending this event, even if you do not timely arrival." Contextually such utterances contain a statement of satisfaction, but if observed actually contain subtle protest because of the presence hearer is not timely.
6. (I) Instrumentalities, which refers to the path of the language used: Oral, written, telegraph, or telephone. Instrumentalities, this refers to a speech code that is used as dialects, language aids or register.
7. (N) Norm of Interaction and Interpretation, which refers to norms or rules interact,
8. (G) Genre, (wide, registers), which refers to the variety used, for example, formal diversity, the variety of relaxing and so forth. So in an atmosphere of joking, a certain diversity of languages is a range of socially appropriate, and in official meetings, for example, then the appropriate variety is the standard variety.

Theories ranged politeness on the notion of face or face "self-image" of a general nature and always want to be owned by every member of the community. In addition, this politeness can be interpreted as an attempt to avoid conflict between the speaker and the person he said in the communication process. That is, politeness is one of the aspects of language that can improve emotional intelligence speakers because the speaker and opponents said communication is not only required to present the truth but must remain committed to maintaining harmonious relations, it is established if each participant can appreciate each other said. In other words, both speaker and hearer have the same obligation to keep the advance. Politeness language closely related to ethics ordinance also regulates the use of language in communicating, Brown and Levinson (in <http://ciimuanies.blogspot.com>).

Brown and Levinson (in Ceylon, 2014: 19) assert that there are three scales that can be used to measure a civility in society. The third scale of it is (a) the social distance between the speaker and he said partners, (b) the relationship of power or authority of the relative between partners speaker and he said, (c) the level of relative position or in certain situations with the same speech to other situations.

The size of politeness based on a scale of social distance between speaker and hearer with regard to age, gender, and socio-cultural background of the participants said. Based on this scale is considered polite speech that will be associated with age, gender and socio-cultural background of a person. For example the question, "Age you how much?" Would be no problem if the ask is an adult to a child. But if on the contrary, this question would be problematic if the ask is an adult towards a more mature, or ask a younger age than is asked. The size of politeness based relative power or authority relationship between speaker and hearer is closely related to where the conversation was done. For example, a doctor who intends to check the health of a high official, then he is

obliged to send officials concerned to undress in practice. If a law enforcement plied questions to the defendant in the course of the trial, although the defendant was higher social status with judges.

The size of politeness based on the relative position of speech in a particular situation with regard to the purpose and content of speech in certain situations. For example utterance "Look out, sir! Get back! "Will be considered less polite when spoken by a student against his professor when students are about to come forward to present the paper. Instead, utterances are spoken to his professor that the student would be considered polite in emergency situations, such as when a student intends to prevent the professor from a danger that suddenly comes.

Brown and Levinson (Dalan Ceylon, 2014: 20) assert that a person applying politeness should know and have awareness of the so-called dignity (face), the self-image that is inside the person who called or talked to. The advance is divided into two, namely: (1) Advance negative, which refers to the self-image of each person who wishes to be rewarded with the way he let it free to do actions or to let free from the necessity of doing something (2) positive face, which refers to the self-image of every person who desires to be what it is doing is recognized others as a good thing, a fun and commendable. The above statement can be concluded that this form of politeness is divided into two, namely the negative politeness which serves to keep the face of the negative and positive politeness to keep a positive face. This is because the negative politeness and civility creating positive social distance minimizing social distance.

According to Fajri and Twilight (2008: 544) maxim is a concise statement containing the teachings or the universal truth about human nature. In the Complete Indonesian Dictionary (2008: 97) "is smooth and well mannered (cultivated, behavior) is patient and calm, polite full of compassion and helpfulness". Politeness can be divided into three dress modesty, politeness does, and politeness, civility reflected in the language of the procedure of communicating through the ordinance or ordinances verbal language.

Leech (1983: 206) says that the maxim of politeness related to the relationship between the two leads, and which is also referred to as speaker and hearer. Speakers can provide reaction was polite when talking to the hearer to create a comfortable conversation between speaker and hearer. Leech (1983: 109) defines civility as an attitude that reduces the aspect that is not mannered in a social interaction. Maksim politeness, pragmatic assessment of learning about how one can express statement by showing politeness to others in accordance with the existing rules (Leech, 1993: 206).

2. Research Methods

The method used in this research is a descriptive method. The descriptive method used in this study mainly relate directly to the data collection and compilation of research results. This method aims to make a systematic description of the data, the appropriate nature of the language studied (Djajasudarma, 1993: 8).

3. Results and Analysis

Maksim Wisdom

Maxim wisdom "maxim adhili" is a form of speech that promotes wise attitude, not overbearing in expressing intentions to the opponents said that opponents said / listeners feel happy with the talks. Maxim wisdom spoken by principle make another person's loss as small as possible and make the benefit of others as possible. For more details, maxims implementation Ciacia wisdom in speaking the language can be seen in the following example.

Data 1

Context: Participants utterances nephew (Speakers 1) and uncle (Speakers 2). Speech occurred in the afternoon. Nephew (speaker 1) apologized to his uncle (Speakers 2) due to late returns actions canoe belonging to his uncle.

Speaker 1: Amada ama maafu pusamau. Indau aterlambat pambulemo kokolino ama pusamau.
"I'm sorry uncle. My late uncle returns his boat "

Speakers 2: Umbe, Moapa labua bamulengo hake?

"Yeah, so what could belong?"

Speaker 1: Indau asana'amopali pikakabua akulilingusiemo waktu'u.

I'm too cool to fishing until I forget my time.

On the data (1) conversation between (Speakers 1) and (2 Speakers) including mannered for obeying the maxim of wisdom where (speaker 1) maximize the benefit to the (speaker 2). This can be seen in the choice of words are smooth like the use of the word maafu. The use of the word spoken by the maafu (speaker 1) because

they are late returning the canoe uncle. Minimizing harm done by (speaker 1) agar (Speakers 2) did not feel hurt because they act (speaker 1) is too cool fishing boat late returning to his uncle. Speech "ama pusamau" spoken by (speaker 1) is a well-mannered speech in the language spoken by the Ciacia nephew to his uncle.

Maxim Generosity

Speech maxim of generosity "minculungi maxim" the core principle that the maxim of this generosity is the maxim of politeness in a spoken form that requires speakers to make themselves as small as possible profits and losses make yourself as big as possible. For more details, implementation maxims in speaking the language Ciacia generosity can be seen in the following example.

Data 6

Context: The participants of utterances that a mother (Speakers 1) and nephew Narti (Speakers 2). Mother (speaker 1) offer the fish to his nephew (Speakers 2). Speech occurred in the morning at home (Speakers 1).

Speaker 1: Narti Isamu mai ka?

"Narti your fish?"

Speakers 2: Tadane'e ina pisanau.

"No aunt".

Speaker 1: Ana mbae cungke'e alamo isa i'kulkas nggalapia kulu wadiaso cucunue.

"Then you grab the fish in the refrigerator for several head cook ko"

Speakers 2: Umbe tarimakasi Ina pisinau. Indau ta'asanase lalo'u.

"He thanks, aunt. I'm so bad".

Speaker 1: Ciamo what.

"It is okay".

On the data (6) shows that speech (speaker 1) including mannered as (speaker 1) maximize profits and minimize losses to itself. Speech (speaker 1) "Ana mbae cungke'e alamo isa i'kulkas nggalapia kulu wadiaso cucunue". It is apparent that the (speaker 1) seeks to maximize profits other parties, namely (Speakers 2). This is done by offering (Speakers 2) for mengambail few fish in the refrigerator.

On the data (6) show politeness in speech "tarimakasi" spoken by (Speakers 2). The speech is said to be polite because of the speech as a sign of respect for the good (speaker 1) to (speaker 2). Speech "ina pisinau" spoken by (Speakers 2) Speech "ina pisinau" spoken by (Speakers 2) is also a well-mannered speech in the language spoken by the Ciacia niece to her aunt.

Maxim Compliment

Praise "kapuji" included in one of the forms of politeness maxims Ciacia language. Maksim was disclosed to express praise or flattery to someone. In maxims, kapuji said to be based on the rules multiply revealing speech praising others and cut back praising themselves. This maxim core adalaah speaker must be able to express the narrative form of flattery, flattery so that listeners feel happy. With the pleasant feelings of others through a speech by observing modesty means someone has already demonstrated a form of politeness. For more details, maxims implementation Ciacia praise in speaking the language can be seen in the following example.

Data 11

Context: Participants utterances customer mother (Speakers 1) and father carpenter (Speakers 2). Speech occurred in the morning in place the furniture. Mother customers (speaker 1) praised the father of artificial cabinets carpenter (Speakers 2) because the results are very good homemade cabinets. Age (Speakers 1) and (2 Speakers) more or less the same.

Speaker 1: Kangada then nipighabu miuancu closet. Hasilino mangadha pusala mai pali nipighabuno tuka'aga'ano.

"What's great homemade cabinets father. Good result different from other artisan-made artificial
Speakers 2: Taina uka ina, hawite indau malingu nipopolui.

"Ah nor mother, I just try my best."

Conversations on the data (11) between (Speakers 1) and (2 Speakers) including mannered for obeying the maxim of praise is praise as many people as possible. Speech (speaker 1) "Kangada then nipighabu miuancu closet. Hasilino mangadha pusala mai pali nipighabuno tuka'aga'ano" feels mannered as an appreciation or award is given by (speaker 1) to (Speakers 2) because of the cupboard homemade good results. Giving awards can be

said politely as including actions to appreciate the work of the (speaker 2). The awarding of (speaker 1) making (Speakers 2) was pleased with the effort rewarded by (Speakers 1).

On the data (11) show politeness in speech "Ama" by (Speakers 1) and speech "Ina" by (Speakers 2). It is said to be polite because the speech is a form of mutual respect between (Speakers 1) and (speaker 2) whose age or less the same.

Data 12

Context: Participants utterances that mother (Speakers 1) and the neighbor's mother (Speakers 2). Speech occurred in the afternoon on the front porch (Speakers 2). Mother (speaker 1) praised the mother's flower refrigerator (Speakers 2). Age (Speakers 1) younger than the age (Speakers 2).

Speaker 1: Mangadha pali kakambano samia miu ancu refrigerator. Mbali amada wineno. "It's beautiful flower samia our refrigerator. When can I have the seed? "

Speakers 2: Umbe, mbaka alamo iancu.

"Yeah, we just take it".

On the data (12) conversation between (Speakers 1) and (2 Speakers) including mannered. Speech (speaker 1) "pali Mangadha kakambano samia miu ancu refrigerator. Mbali amada wineno? "Feels mannered because (speaker 1) adhere to the maxim of praise that kecamlah others as little as possible and bless others as much as possible. (Speakers 2) was pleased with the compliment in saying (speaker 1) him so (Speakers 2) gladly permit (speaker 1) to take his flower seeds. In the speech, "miu" by (speaker 1) is a well-mannered speech in the language spoken by the Ciacia (speaker 1) to an older person.

Maksim Humility

Maksim humility "sukughu maxim of" the essence of the maxims of humility is praise yourself as little as possible and angry yourself as much as possible. Expand the words humble heart. People will say cocky or arrogant when in activities speak always praised or bragged about himself. For more details, maxims implementation of humility in speaking the language Ciacia can be seen in the following example.

Data 17

Context: Participants speech, Mr. (Speakers 1) and coworkers father (speaker 2). Speech occurred in the afternoon in front of the house (one speaker). Mr. (speaker 1) to invite the father (Speakers 2) to stop at his house. Age (Speakers 1) and (2 Speakers) more or less the same.

Speaker 1: Mai ama bucupo iwawale'uana.

"Let's pack, stop in shacks me this".

Speakers 2: Umbe dampu abuchu.

"Yeah, I'll stop by."

On the data (17) speech (speaker 1) including mannered comply with disclosure rules maxim because humility is essentially praised yourself as little as possible and kecamlah yourself as much as possible. Speech (speaker 1) "Mai ama bucupo iwawale'uana" clearly visible (speaker 1) very humble said his house was shackled when the reality is different from that in said (speaker 1) because ruamah (speaker 1) is a luxurious house, Thus Dengen (speaker 1) avoid words that exalt themselves or reduce praise on himself. In the speech, "ama" spoken by (speaker 1) is a well-mannered speech to (speaker 2) who was the same age as (Speakers 1).

Maxim Agreement

Maxim deal "maxim pohokolo" substantially core maxim of this agreement is disagreement between speakers and listeners occur as little as possible and try to be an agreement between the speaker and the listeners take place as much as possible. This maxim requires participants said could foster mutual agreement or a match in activities narrate. For more details on the implementation of the agreement, maxim Ciacia speaks a language can be seen in the following example.

Data 21

Context: Participants speech, Mr. (Speakers 1) and father (speaker 2). Speech occurred in the afternoon at home (Speakers 1). Age (Speakers 1) approximately the same age (Speakers 2).

Speaker 1: Isimiu Nibita kaminte hamota Rambe popia?

"You want to garden tomorrow what time?"

Speakers 2: Indau aminte Rambe oalu.

"I want to go at 8".

Speaker 1: Ane mbae Rambe cuke'e masimba nohabisi rejekinto nokancucu'e manu. Ane mbalu

ngke'e ingkita taminte Rambe akantonga nono'o.

"Then quickly runs out of sustenance eaten chicken. Better we go at half past six course".

Speakers 2: O ... umbe nembalu ngke'e, ingkita taminte bhawa Tapo-bhawa.

"Oh ... yes if so, we go together".

On the data (21) speech (speaker 1) and (2 Speakers) including mannered because obey the maxim disclosure agreement that essentially tries to agreements between themselves and others occur as much as possible. Speech (speaker 2) "O ... umbe nembalu ngke'e, ingkita taminte Tapo carry" speech indicated the agreement between (Speakers 1) and (2 speakers). So of speech can be seen that (speaker 1) is able to maximize compatibility with the opinion of (speaker 2). In the speech, "Isimiu" spoken by (speaker 1) is a well-mannered speech to (speaker 2).

Maksim sympathy

Speech maxim of sympathy "konamisi maxim" the disclosure is based on the values of brotherhood, family values. Musing, sadness, and joy experienced by others to be a part of yourself. Speakers core an konamisi maxims are cut back antipathy between ourselves and others as small as possible and increase our sympathy as much as possible between ourselves and others. For more details on the implementation of sympathy, maxim Ciacia speak a language can be seen in the following example.

Data 27

Context: Participants utterances nephew (Speakers 1) and uncle (Speakers 2). Speech occurred in the afternoon at home.

Speaker 1: Ama pusamau cumpusie lalou usura lamara'u tarimae i'kantori PLN.
"My uncle was grateful my application is accepted at PLN office".

Speakers 2: Indau acumpuse lalou ane iso'o pitabuno karaja'a.

"I'm happy if you already have a job".

On the data (27) between (Speakers 1) and (Speakers 2) shows the implementation of the maxim of sympathy for speech (speaker 2) maximize sympathy to (speaker 1), which already had a job. Speech "Indau acumpuse lalou ane iso'o pitabuno karaja'a" indicate that the (Speakers 2) showed sympathy towards (Speakers 1). The speech was polite enough because (Speakers 2) adhere to the maxim of sympathy that is if (speaker 1) good fortune or happiness then let (Speakers 2) congratulated its participation in the above *kebahagiaan* someone feels pleasure. In the speech, "Ama pusamau" spoken by (speaker 1) is a polite form of greeting in the language spoken by the Ciacia nephew to his uncle.

4. Conclusion

Based on the research results, it can be concluded that the language contained Ciacia implementation based on the principles of politeness maxims, maxims, which are as follows.

1. Maxim wisdom in language Ciacia named adhili maxims. This maxim is spoken by the rules make another person's loss as small as possible and make the benefit of others as possible.
2. Maxim generosity, in the language of Ciacia named minculungi maxims. This maxim is spoken by the rules make yourself as small as possible advantages and disadvantages make yourself as big as possible.
3. Maxim praise, in the language of Ciacia named kapuji maxims. This maxim is spoken by the rules admonish others as little as possible and bless others as much as possible. Expand speech praising others and avoid words that praise themselves.

4. Maxim humility, in a language, called maxims sukughu Ciacia. The core narrative of this maxim by avoiding said words that exalt themselves or boast and multiply the words humble.
5. Maxim deal, in a language, called maxims pohokolo Ciacia. Disclosed under rules let the talk we always realize the deal with other people and try to be disagreement between us and the others occur as little as possible.
6. Maksim Ciacia sympathy in a language called maxims conamition. The core narrative of this maxim subtract antipathy between ourselves and others as small as possible and multiply said words of sympathy to others in order to reduce the narrative that shows hatred or antipathy.

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